

A PANJABI PHONETIC READER

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A PANJABI PHONETIC READER

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PREFACE

By DANIEL JONES, M.A., Lecturer in Phonetics at University College, London, and at the University of Oxford

THIS Reader is intended to help those wishing to acquire a colloquial knowledge of Panjabi.

The pronunciation of the language is here for the first time represented on strictly phonetic principles without regard to the affinities of the words with cognate words of other languages. This is the method recommended by our foremost language teachers,¹ and now widely used in England in connexion with the teaching of French and other European languages. The method has the approval of the Board of Education (see Circular No. 797, a memorandum on methods of Modern Language Teaching issued in 1912, §§ 36, 37²).

The system of transcription used is that of the International Phonetic Association, this being the alphabet almost universally adopted in England in those schools

¹ See, for instance, Sweet, *Practical Study of Languages* (Dent), chaps. 2 and 3, and Jespersen, *How to teach a Foreign Language* (Swan Sonnenschein), chap. 10.

² Published by Wyman, price 2d. This Circular is well worthy of careful perusal. The Appendix, containing the actual time-tables and syllabuses of instruction of several of our best schools, is particularly interesting.

and colleges where languages are taught on phonetic principles.³ The success with which the adoption of this system has been attended in connexion with European languages is ample justification for its introduction to a language to which it is new.

The criticisms of phonetic methods by some who have had no experience of these methods render it desirable to point out that the object of phonetic transcription is not to teach the student how to form speech sounds; its object is to teach him how to use the right sound in the right place in connected speech. The formation of the isolated sounds is best learned by careful imitation coupled with a knowledge of phonetic theory (that is, a study of the positions of the organs of speech in forming the correct sounds) and the practice of suitable phonetic exercises.

Mr. Grahame Bailey's unique qualifications for writing such a reader as the present are well known to most of those interested in the Panjabi language. But for the

³ There are in existence several hundred books in which the International Phonetic symbols are employed. These books include numerous dictionaries, grammars and school text books for the study of various languages, besides treatises on pronunciation. A list of about two hundred of the more important works is given in a booklet entitled *The Principles of the International Phonetic Association* (obtainable from D. Jones, University College, London, W.C.). See also *The Means of Training in Phonetics available for Modern Language Teachers* by L. H. Althaus (published by the International Phonetic Association, price 10d.), where it is stated (p. 6) that "of twenty-three (English) Universities and Colleges in which French phonetics is taught twenty-two use the system of the International Phonetic Association." The system is also very widely used in schools. It is used, for instance, in all the schools referred to in the above-mentioned circular of the Board of Education.

benefit of those who may not already have heard of his work it may be mentioned that he is one of those very rare Englishmen who can speak an Indian language exactly like a native, and that he is the author of the Northern Panjabi translation of the New Testament and joint author of the only existing Northern Panjabi grammar.

Testimony as to the accuracy of Mr. Bailey's work is therefore needless. It may, however, interest readers to know that I had an opportunity, when in Lahore in January 1913, of testing one of his phonetic texts with some native Panjabis ; the text was pronounced by them to be absolutely correct, and they expressed great astonishment when they learned that it had been prepared by an Englishman.

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November 29th, 1913.

INTRODUCTION

THE pronunciation of Panjabi varies a good deal from place to place and from speaker to speaker. The style of speech indicated in this book is that normally used in the villages round about the towns of Wazirabad and Gujranwala (from forty to sixty miles north of Lahore). It is the speech of those unacquainted with any other language. Speakers who know Urdu tend to adopt Urdu sounds, and are apt to substitute l, n, h, f for ɭ, ɳ, ɦ (or ɺ), ڻ, and to make various changes in the vowels.

EXPLANATION OF PHONETIC SYMBOLS

THE formation of the consonants and vowels of Northern Panjabi is indicated roughly in the table on p. xii. For practical reasons a separation has been made in this table between consonants which require the use of the tip of the tongue and those which do not. It should be observed that certain sounds (*e.g.* *s*, *z*, *p*) may as a matter of fact be pronounced either with or without the use of the tip of the tongue.

FURTHER DETAILS REGARDING THE SOUNDS

CONSONANTS

t, *d* are dental as in French (not alveolar as in English).

In forming the cerebrals (cacuminals) *t̪*, *d̪*, *n̪*, *l̪*, *r̪*, the tip of the tongue touches or strikes the hard palate far back, almost at the beginning of the soft palate. These sounds do not affect the quality of preceding or following vowels.

c, *ɟ* are pronounced with the tip of the tongue against the teeth-ridge (upper front alveolars) a little further back than the front teeth, the "front" of the tongue being simultaneously raised to the hard palate. They have no lip-rounding. They resemble the Italian sounds in *ci*, *gioia*.¹

¹ I regard these sounds as essentially different from the groups *tʃ*, *dʒ*, and have therefore used *c* and *ɟ* as being the nearest available single International Phonetic symbols.

TABLE OF SOUNDS.

Lip Sounds		Tongue Sounds.				Throat Sounds.					
		Tip of Tongue used.		Tip of Tongue not used.		Velar.		Glottal.			
Labial.		Dental.	Alveo-lar.	Ca-can-minal (Cere-bral).	Palatal.	Velar.		Glottal.			
Bilabial.	Labio-dental.	t d			t d			k g			
Plosive	p b				c j						
Nasal	m		n	n				ŋ			
Lateral			l								
Rolled			r								
Flapped					r						
Fricative	f v w	f		s z	f	j		x g	h ɬ		
CONSONANTS											
VOWELS.											
Close	{ u					i					
Half-close	{ ʊ					e					
Half-open	{ ɔ					ə	ə	ʌ			
Open	{ a					æ	ə	ə	a		
Front.											
Back.											
							u	u			
							o	o			
							ə	ə			

The unvoiced (breathed) plosives **p**, **t**, **c**, **tš**, **k** occur either absolutely unaspirated or strongly aspirated (i.e. immediately followed by the sound **h**). The distinction between the aspirated and unaspirated sounds is significant. The unaspirated **p**, **t**, **k** are as in Italian. When they are aspirated, the aspiration is much stronger than in the English words *pin*, *tea*, *come*, stronger even than in the Irish or American pronunciation of these words.

p is approximately the sound of French *ŋ*.

ŋ is the sound of English *ng* in *sing*.

l, **n**, though more usually alveolar, are sometimes made dentally.

Alveolar **r** is always trilled, never fricative as in English. When not doubled it is often reduced to a single tap of the tip of the tongue.

f is "bi-labial *f*." It resembles the sound made in blowing out a candle. **r**, **f**, and **ph** are frequently interchanged by villagers. Educated speakers tend to discard **r**, but to distinguish clearly **f** and **ph**.

v is "bi-labial *r*." The lips are spread for both **r** and **v**. Labio-dental **v** does not occur in Panjabi.

w occurs usually as a contraction of **v** when followed by a stressed **a**, as in *swāni* for *svāni*, *swar*, for *star*.

ʃ has no lip-rounding (contrast the English *sh* which is rounded by many, if not most, speakers). **ʒ**, the corresponding voiced sound, does not occur in Panjabi.

j is the sound of *y* in *yes*. **j** is a raised, and therefore strongly fricative, variety of **j**.

x resembles the sound of *ch* in *loch*, but has somewhat greater friction when initial.

g is the corresponding voiced sound. It may often be heard in German as the pronunciation of *g* in such a word as *Wagen*.

h occurs as the aspiration of unvoiced (breathed) plosives but very rarely otherwise. In borrowed foreign words containing h, the h is almost invariably replaced by f, c, or ^.
f denotes a voiced h.

VOWELS

i, ɪ, æ, ʌ, u, ʊ, are similar to the Southern English vowels in *seed*, *sit*, *sad*, *cup*, *brood*, *put*, respectively. For i, ɪ, æ, ʌ, the lips are more spread than in the case of the corresponding English sounds. In forming u, and sometimes ʊ, the lips are protruded; Scottish speakers should be careful to keep them distinct.

e, ə have a somewhat lower tongue position than the French e, o in *thé*, *beau*. Unlike the English sounds in *day*, *go*, they are not diphthongs.

ɑ is similar to the English vowel in *calm*.

ɔ resembles the English sound of *aw*, but is very short. It occurs only in contractions; thus, xɔ're from xɑ'bər e.

ə resembles the first vowel in the English word *about*, and is always unstressed.

The following true diphthongs occur, ʌi, ʌə, əo, ei. In all other cases each vowel must be separately pronounced.

LENGTH

: means that the sound indicated by the preceding symbol is long.

· means that the sound indicated by the preceding symbol is half-long.

The distinction between short and long consonants is of the greatest importance, and must be carefully observed by the learner.

The indication of the length of vowels is a matter of extreme difficulty. The marks of length employed in the

texts must be regarded as partly tentative, and partly, in many cases, as showing how the words *may* in that connection be pronounced. (In the vocabulary the length marks have not been used with the vowels.)

TONE

Variations in the tone of the voice form a very remarkable feature of Panjabi pronunciation. There are two special tones, apart from the ordinary tone of speaking. They occur in stressed syllables only.

˘ indicates a low rising (or low rising-falling) tone. It begins about a tone above the lowest note which the speaker can command, rises four or five semitones and sometimes falls again about a tone. When initial it is generally preceded by fl. (A foreign h preceding a stressed vowel and not following an unvoiced plosive consonant becomes ˘. Thus the English words *house*, *behind*, would be pronounced in Panjabi fl.əʊs, bɪ.ə̃ɪnd.)

^ denotes a high falling tone. It is uttered about a fifth (seven semitones) above the first note of the low rising tone. The voice generally falls about a tone from the highest note. (In borrowed words h, following a stressed vowel and not preceded by an unvoiced plosive, tends to become ^. Thus, the Urdu words cahna, rah are pronounced in Panjabi cā̃nā, rā̃.)

· Syllables containing both tones are quite common, the low tone always coming first. Examples:—t̄.t̄d, “stomach”; p̄.t̄bi, “brother’s wife”; c̄.Āngi, “coppice”.

When several syllables normally having the same kind of tone come together, it is customary in rapid conversation to pronounce the tone only in the most strongly stressed syllables.

OTHER MARKS AND ABBREVIATIONS

The mark ' means that the following syllable is stressed. It has been very sparingly used.

The mark * indicates that the word following is a proper name.

In the literal translations, a dash — indicates that a Panjabi word has been left untranslated. Two or more English words joined by hyphens are translations of a single Panjabi word. Words in brackets are explanatory (3 = . . .) means "the three preceding words are together equivalent to", etc.; (= 2) means "the preceding English word corresponds to two in the Panjabi text."

BRIEF RÉSUMÉ OF INFLECTED FORMS

(To be used with the Vocabulary)

NOUNS, ADJECTIVES AND PARTICIPLES

ADJECTIVES in -a, -ea are declined like nouns in -a. Others are not declined unless used by themselves as nouns.

The following types may be distinguished: masculine nouns in -a, other masculine nouns, feminine nouns in -i, other feminine nouns,

Nouns ending in a nasalized vowel make all the final vowels nasal.

The locative singular is the same as the oblique for nouns in -a or -i. Those ending in a consonant sometimes add -e or -i.

		SINGULAR			PLURAL		
		Nom.	Obl.	Voc.	Nom.	Obl.	Loc.
Masculine	pér-öl-	-a	}		-e	-ea	-i
	vekh-	-ea	}		-e	-ea	-eo
	pind-	—	—	-a	—	-ā	-o
Feminine	kur-	-i	}		-i	-ie	-iā
	vekh-	-i	}		-iā	-iā	(-i)
	kūr-	—	—	—	-ā	-ā	-o

VERBS

The following are the masculine forms. When they end in -a or -ea, the feminine forms are like those of vekhi above. Transitive and intransitive verbs differ only in the past tenses. The past of intransitive verbs agrees with the subject; that of transitive verbs (really an old possessive) with the logical object, except when the object is governed by the proposition nū.

xviii BRIEF RÉSUMÉ OF INFLECTED FORMS

Verb Substantive, "I am," "I was."

Pres. vā or ā, ē, ue or e, ā, o, nē.

Past. sā, sāē, si, sā, sao, san.

Transitive Verbs

(Type word, dāsī, show)

Inf. -nā; agent -ənqāla, -ənqāla.

Partic., pres. -da, past -ea; passive, pres. -ida,
past -ea hōea; conjunctive -ke (having shown).

Imper. sing. — or -ī, plur. -o.

Pres. cond. -ā, -ē, -e, -ie, -o, -ən.

Fut. -āga, -ēga, -ega, -āge, -oge, -ənge.

Pres. indic. -nā (or -na vā), -na ē, -da e, -ne ā, -de o,
-de nē.

Imperf. -da sā, -da sāē, -da si, -de sā, -de sao, -de san.

Past -ea.

Pres. perf. -ea e (fem. -i e, pl. mas. -e nē, fem. -iā nē)

Pluperf. -ea si (fem. -i si, pl. mas. -e san, fem. -iā san).

Intransitive Verbs.

(Type word, tur, walk.)

Past sing., mas. -ea, fem. -i, plur., mas. -e, fem. -iā.

Pres. perf., the same with pres. of verb "to be" added.

Pluperf. " " " past

Verbs ending in a vowel contract a few forms. Thus
ro ("weep") makes 3rd plur. pres. cond. rōn, not rōen.

Passive.

The passive is formed by using the required tense of
jāna ("to go") with past participle of the principal
verb; thus, phāndea jaāga, I shall go beaten = I shall be
beaten

PREPOSITIONS

Prepositions are generally placed after the word they
govern, thus, "priest of heart on this matter of great
effect became," means, "of this matter on the heart of
the priest there was a great effect."

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A PANJABI PHONETIC READER

PANJ. R.

B

A PANJABI PHONETIC READER

Thieves and Ass of Story

ONE man was, potter, village of dweller, sense somewhat little was-of-him. People him-of one very strange thing telling are. Saying are that bazar-from one time ass buying was-taken by him. Ass indeed very strong seeming was, and small age of, and obtained also cheap was. Man very happy was, heart in singing—going was. Road of side two thieves huqqa—smoking were. Traveller to having-seen one thief to-say began “look, O, this what foolish like (man) dancing leaping—going is?”

By-second was said that “clever him let-us-admit who ass steal may-bring and owner to knowledge not be-attached”. By-first was-said that “thou my help do and I taking will-come.” Then both thieves ass man of behind went. By-one was said “I quietly quietly ass loosing will-take, and thou him-to quickly home take go, afterwards I myself also return will-come and hi.n-to ass of any knowledge not to-be-attached I-will-give” (*i.e.*, allow). Second to-say began “indeed my-man, thou then very clever art” then silently silently forward they-advanced, that potter them-of feet of noise not may hear. One thief-by ass of rope having-loosed own neck upon placing was-taken and second noiselessly ass to taking went. Short time after

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corā te khote di kāṇi.

ik banda si, kūmīcar, pīnd da rāṇuālā, akī zara kālāt
sasu. lok ḍīdī ik dādī əjāb gal sūnānde nē. ānde nē
pāi bəzārō ik vari khota mul lea su. khota te bāra
tāqra jaṛpda si, te kālāt umr da, te mīlā vi sāsta si.
jāndā bāra xūj si, dīl ic gāonda lāga jāndā si. rā de
kāṇde do cor hīkā pāe pīnde saṇ. rāi nū veṛkē ik
cor ak:hēṇ lāga “veṛk oe, à kēṛā cālā jēā nāeda ṭāpda
lāga jāndā e?”

duṛe ak:heā pāi “sīāṇā ônū mānīe jēṛā khota cūra-
leāue te mālēk nū pāta na lāgē.” pālē ak:heā pāi
“tū meri mādēt kār te māl lāe avāga.” fer dove cor
khote valē de māgēr gāe. ik:i ak:heā “māl hīlōlī hīlōlī
khota khol lāga, te tū ônū cheti kālār lāe jaī, māgērō māl
apū vi part avāga te ônū khote da koi pāta nēī lāgēṇ
deāga.” dījā ak:hēṇ lāga “hīlā uāi, tū te cokha
sīāṇā ē.” fer cūp cōpīte lāgā uāde, pāi kūmīcar ônā de
pārā da khṛāk na sūṇe. ik cor khote da rasāa kholke
apāi tēlōṇ te pāi lei te dūṛā mālkṛi khote nū lāe gea.

former-man having-stopped backwards to-pull began, when by-potter having-turned was-looked, then what was-seen? that a man tied having-been is. Him-to was-said "friend, this what matter is?" he-said "by-me mother to abuse ejected was, and punishment for ass become went." That poor-fellow-by him-to again leave given-was (2 = was let go) Second to-morrow he again bazar went that some ass buying take-may-come, and that-very ass-to there tied having-been was-seen, him-to stick having-struck to-say began "ah wretched-one, by-thee indeed again own mother to abuses ejected will be, this-time I thy nearness-from having-escaped remain" So-much matter having-said another direction going went.

Manka of Story.

One Hindu of nearness calf was, whose name Manka was. That man quite alone alone living was, not his any wife was and not any child child. Only this-very calf was, and him-of with much love making was. One day of matter is that that calf die went. Great that man to sorrow became, head was-shaved and mourning of clothes were-put-on. Out having-gone him-to one friend met, said "this what matter is, what became, well-being indeed is, (is) not (it)?" Said "alas, alas, Manka complete become went," and to weep engaging fell (2 = began). Enough so-much matter became, and his friend-by also own house having-gone and head having-shaved mourning-of clothes putting-on were-taken, this-very way, that second to having seen, one other man-by also that-very matter was-done, and third to having-seen by-fourth that-very work was-done and becoming becoming (2 = gradually) city of nobles up-to-matter arriving went, and finally by-vizier also head

thoē cir pi:he agla jaṇa arke piṣā khic:ən laqā, jād
ki mi:at mu:ke tēkheā te ki: dit:ha pāi ik bāndā bād:a
h̄oea e. ônū akheā “jaṇi à ki gal: e,” ahe “mæ beb:e
nū gal: kād:i si te sza vaste khota bān gea.” os vācare
ônū fer chād dit:ā. d̄i:je p̄.alek ô mu: bēzār gea pāi koi
khota xrid leave, te ose khote nū ot:he bād:a h̄oea
dit:ha, ônū soṭā marke ak:hēn laqā “vah nam:’rada, tū
te fer apnī beh:e nū gālā kād:i h̄ongiā, ætki mæ tere
kolō bāke rān:ā.” m̄i gal axke h̄ori pase t̄i r gea.

* mānke di k̄anī.

ik:i h̄indu de koṛl vāc:ha si, jida nā: * mānka si. ô
jaṇa bikh:l kal mēkala rānda si, na ôda koi ṭab:ər si te
na koi bal bāc:a. nira ij:oi vāc:ha si, te ôde nal bāra pia:r
karda si. ik dm di gal: e pāi ô vāc:ha mar gea. bāra
os jaṇe nū əfso:s h̄oea, si m̄i naea te matəm de kāpre
pae. bāne ja:ke ônū ik do:st ṭak:rea, ahe “ê ki: gal: e,
ki: h̄oea, xār te h̄i:ñ na:” ahe “h̄i:ñ h̄i:ñ mānka p̄ia:r
h̄i:ñ gea,” te rōn d̄i: peā. bās m̄i gal h̄i:ñ, te ôde ja:r
ti apne k̄al ja:ke te sīr m̄i na:ke matəm de kāpre pa:
lve, ese tāñā, os d̄i:je nū vāke, ik:i h̄i:ñ bānde vi nō gal
kiti, te tūjē nū vāke clot:he ôi kām kitā, te h̄i:ñdeā
h̄i:ñdeā jār de roisā tīkōr gal: ap:ər gei, te chekre vāzī:t

having-shaved mourning-of clothes were-put-on. Then by-King was-asked, "why, vizier sir, matter indeed tell." To-say began, "alas alas, Manka complete become gone is, all weeping are fallen," he said. King to news indeed any not was that Manka who is, but shame of cause asked asked straw even not (3 = nothing). Enough, whatever by others was-done, by-him also was-done. Queen amazed having-become began to-ask that "whose mourning is?" by King was-shown that "Manka of." She-said "oh, great sorrow of matter is, but sir Manka is who?" King poor-fellow silent becoming remained, then having-thought to-say began "— — (very well) I vizier from ask take" Him-to also trace any not. In-this-very way asking causing-to-ask real man up-to arriving went.

By-him answer was-given that "Manka my calf was." So-much matter having-said aloud aloud to-weep begin fell (2 = began). When all to trace attached (4 = all learned) that by-us all cattle-animal after head was-shaved, so-great shame came that anyone to anything saying equal-to not remained.

Maulawi Gentleman and Kid of Story.

One waterman of kid was, his house in dwelling was and his hand-from fodder eating was. Him apart-from other any she-goat he-goat his house in not was. One day that kid him from being-lost went, him-to great anxiety fall went (2 = became), all sides-on him to-seek began. Anywhere even sight-in not fell, he but pursuit not leaves, villages in, fields in, wells on, trees under, every direction seeking remained. One day at-evening this-very matter of anxiety in-going was, and one bare place (in) one priest evening-of prayer reciting was—. This man qyv

vi sir muna^{ke} matem de kapre pae. mir raje p^{re}chea
 "kjū vəzir ji gal te su^{na}o." ak:hēn^g laga "hēde hēde
 manka p^ura h^ogea ue, sare rende nē pae" ahe. raje
 nū x^{ab}er te koi nē si p^{ai} manka kloⁿ e, par^g larm deā
 mareā p^{re}chea g^ochea kak:h ci na. bas jo kūj h^oornā
 kita ose vi kita. rāpi h^oeraⁿ h^ooke lāgi p^{re}chēn "p^{ai}
 kida matem e?" raje das:ea p^{ai} "manke da." ahe
 "oh:o dādi ərsos di gal: e, par^g ji manka h^oae kloⁿ."
 raja vēcara ci p: h^o rēa, fer so^{ke} ak:hēn^g laga, "læ uvi
 mæ vəzi^r kolō p^{re}ch len:ā." ônū vi pata kai nē, ese
 tārā p^{re}chde p^uchande as^g jāne tāi pād^g gae.

os jwab dīt:a p^{ai} "manka mera vachā si," in:i gal:
 ak^hek^h v*ci* v*ci* roⁿ lag pae. jādō sareā nū pata laga
 p^{ai} asā sābnā dāng^ger p^{re}che sir m^unaea, ed*h* larm ai
 p^{ai} kise nu kūj ak:hēn^g joge nē rāe.

maolvi sāb te bē'groṭe di k^hanī.

ik:i ma^{sk}i da bē'groṭa si, ôde k^har vīc rānda si te ôde
 h^oat:hō p^{at}he khanda si. ôde bājō h^oor koi bākri bākra
 ôde k^har nē si. ik dīn ô bēgrotā ôde kolō khāc gea,
 ônū bāra fikr pae gea, sābnī pusi ônū lākhan^g laga. kitelē
 vi nāzī nē pae, ô par khāra na chād^ge, pīndā vīc, pāliā
 vīc, khāc te, ri k:hā h^oeih, sāb dore lābda rēa. ik dīn
 jāmī ese gal de fikr vīc lāga jāndā si, te ik rāye thā ik
 molvāna jām di nēmāz pāl^gda si pae. ē jāna aṛṇe

thought in him from-in-front—passing went, teacher quickly quickly prayer having-finished him after ran and to-say began that “thou O-fool, what^o cow-house of bullock having run come art, that my prayer reciting (during) me near-from passing art?” Kid man to-say began, “teacher gentleman, me forgiven make, me from mistake become is, but one thing of,” he said “me-to great thought is, say and I may-tell” “Tell then” he-said “— — (by all means).” He to-say began ‘teacher sir, I indeed own lost goat of so-much anxiety and thought in was that me-to other any matter of remembrance not remained, and you-to by-me seen even not was You indeed God of name having-taken prayer —reciting were, and yet even you here there of matters of thought doing were, and me also seeing were, this somewhat upsidedown matter seeming is” Priest of heart on this matter of great effect became and always that after when prayer reciting was, eyes having shut God of thought in continuously remaining was

Rubbed been (2 = Sick) Traveller of Story.

In one place alone house in one man dwelling was, him near one traveller came Traveller him-to to-say began that “by-me” he said “doctor near going is.” By-him him-to bread was-asked and four loaves him before placing were given Then some vegetable to-bring went, his vegetable bringing bringing that traveller-by the-four loaves rubbing left were (2 = were gobbled) He then other loaves to-take went, and so-much time in by-him all vegetable eating was taken He poor-man again four loaves having-placed other vegetable for back turned, and when returned was-seen that these also four loaves this holy-

ਤੇਹਾਨੁ ਵਿਚ ਓਦੇ ਅਗ:ਦਿ ਲਾਗੁ ਗੇਦਾ, ਮਾਲੋਵੀ ਜਿਤਾਬਿ ਜਿਤਾਬਿ
 ਨੇਮਾਤਾਂ ਮਿਕਾਲੇ ਓਦੇ ਮਾਗੇਰ ਪੇਲ੍ਹੇਗਾ ਤੇ ਅਕਿਹੋਨ ਲਾਗੁ ਪਾਇ
 “ਤੁਹਾਨੁ, ਅਮੇਕਾ, ਕੇਰੀ ਕੁਰੀ ਦਾ ਤੇਲਾਗਾ ਪੁਸਕੇ ਗੇਦਾ ਹੈ ਪਾਇ ਮੇਰੇ
 ਨੇਮਾਤਾਂ ਪਾਂਧੇਦਾ ਮੇਰੇ ਨੇਰੋਦ ਲਾਗੁਨਾ ਹੈ?” ਬੇਗਰੋਤੇ ਰਾਲਾ
 ਅਕਿਹੋਨ ਲਾਗੁ ਪਾਇ “ਮਾਲੋਵੀ ਸਾਬ ਮੇਨੁ ਮਿਅਫ ਕਲਿਨਾ, ਮੇਰੇ
 ਕੋਲ ਗਲਿ ਫਿਲੋਵੀ ਹੈ, ਪਾਰ ਇਕ ਗਲ ਦਾ” ਅਥੇ “ਮੇਨੁ ਬਲਾ ਖਿਾਲ ਹੈ,
 ਅਕਿਹੋਨ ਲਾਗੁ “ਮਾਲੋਵੀ ਜੀ ਮਾਥੇ ਤੇ ਅਪਨੇ ਗੁਚੇ ਬਲਕੇ ਦੇ ਏਡੀ
 ਪਿਕਰ ਤੇ ਤੇਹਾਨੁ ਵਿਚ ਸਾ ਪਾਇ ਮੇਨੁ ਫਿਲੋਵੀ ਕਿਸੇ ਗਲ ਦਾ ਥਾਲੋ ਨੇਵੀ
 ਹੈਦਾ, ਤੇ ਤੇਹਾਨੁ ਮਾਥੇ ਦਿਤਿਹਾ ਵਿਚ ਨੇਵੀ ਸਿ ਤਿਸਿ ਟੇ *ਰਾਬ ਦਾ ਨਾਵ
 ਲੈਕੇ ਨੇਮਾਤਾਂ ਪਾਇ ਪਾਂਧੇ ਸਾਡੇ, ਤੇ ਤੁਹਾਨੁ ਵਿਚ ਟੁਸਿ ਏਡੀਰ ਏਡੀਰ
 ਦਿਨ ਗਲਿਆਂ ਦਾ ਖਿਾਲ ਕਲਿਦੇ ਸਾਡੇ, ਤੇ ਮੇਨੁ ਵਿਚ ਵੇਂਦੇ ਸਾਡੇ, ਹੈ
 ਜਾਇਦਾ ਪਿਤਿਹਾ ਗਲ ਯਾਪਦੀ ਹੈ” ਮੇਲਵਾਂਧੇ ਦੇ ਦਿਲ ਤੇ ਏਸ ਗਲ ਦਾ
 ਬਲਾਵਾ ਅਤੇ ਫਿਲੋਵੀ ਤੇ ਮੇਅਿਸਾ ਓਦੁ ਅਗ:ਦਿ ਯਾਦ ਨੇਮਾਤਾਂ ਪਾਂਧੇਦਾ ਸਿ
 ਅਕਿਹੀਅ ਮਿਟਕੇ *ਰਾਬ ਦੇ ਤੇਹਾਨੁ ਵਿਚ ਬੇਰਾਬਰ ਰਾਂਦੁ ਸਿ.

ਮਾਲੇ ਫਿਲੋਵੀ ਰਾਈ ਦਿ ਕਾਨੀ.

ਇਕੀ ਥਾਵ ਕਲੈਕ ਮੇਕਾਨ ਵਿਚ ਇਕ ਯਾਹਾ ਰਾਂਦੁ ਸਿ, ਓਦੇ ਕੋਲ ਇਕ
 ਰਾਈ ਓਨੁ ਅਕਿਹੋਨ ਲਾਗੁ ਪਾਇ “ਮਾਥੇ” ਅਥੇ “ਲਾਗਦਾਰ
 ਕੋਲ ਯਾਹਾ ਹੈ.” ਓਨੁ ਰੋਤੀ ਪੁਚਿਹੀ ਤੇ ਚਾਰ ਰੋਤਿਆਂ ਓਦੇ ਅਗ:ਦਿ ਰਾਕਿ
 ਦਿਤਿਆ. ਰੇਵ ਕੁਝ ਸੇਲੁਨਾ ਲੇਵਾਂ ਗੇਦਾ, ਓਦੇ ਸੇਲੁਨਾ ਲੇਵਾਂਦੇਨ
 ਲੇਵਾਂਦੇਨ ਓਦੁ ਚਾਇ ਰੋਤਿਆਂ ਰਾਗਰ ਚਾਲਿਆ, ਓ ਨਾਲੀ ਫਿਲੋਵੀ ਰੋਤਿਆਂ
 ਲੈਗੁ ਗੇਦਾ, ਤੇ ਓਹੇ ਚਿਰ ਵਿਚ ਓਦੁ ਸਾਰਾ ਸੇਲੁਨਾ ਕਹੁ ਲੇਵਾਂ ਹੈ ਰੇਵਾਂ
 ਰੇਵ ਚਾਰ ਰੋਤਿਆਂ ਰਾਖੇ ਫਿਲੋਵੀ ਸੇਲੁਨੇ ਵਾਂਦੇ ਪਿਯਾ ਮਿਚੇਵ ਤੇ ਯਾਦੁ
 ਪਾਂਧੇਦਾ ਦਿਤਿਆ ਪਾਇ ਹੈ ਤੇ ਚਾਰੇ ਰੋਤਿਆਂ ਏਸ ਫਿਲੋਵੀ ਮਿਕਾਲੀ ਲੇਵਾਂ

one-by finishing taken are. This way becoming remained, and finally sixteen loaves eating were-taken by-him House man-by then pursuit leaving was-given (3 = he gave it up). Afterwards him from to-ask began that "Thou what matter-for doctor near gone art?" he said "by-me some digestion of medicine taking is, me-to hunger altogether not is-attached." By-this was-said "friend when thou well having-become wilt-return, this road not come."

My Servant.

Me near one broom of work for servant was, very faithful was, work about him ever not was rebuking fallen. Straight simple was. One time inoculation attacher-by him-to was-asked that "thy how-much age is." "Hundred years" he-said. By-him was-said "nonsense, thy so-much age then not seems." By-him again was-said "well, my-man, twenty years writing take then." Was—indeed he bachelor but four times by-him marriage making of attempt was-made. First time his wife him from running-went, second turn one other servant-by his marriage of arrangement was-made, and that wife to by-gentleman compound from eject was-left (2 = was ejected). Third time by-him effort was-made and third wife dying went of-him. Last time strange like thing became, by-him one Hindu-woman with, who another city-from come was, arrangement-was-made. By-us indeed to-him said was "— — (well) just having-thought work do, this somewhat doubtful—thing seeming is." Well, two three days this way matter remained. One day he some work for city-to went. When returning came, by-people him-to was-shown that "thee behind police came and thy wife to

nē. ese tālā bōnda rēa, te chekṛē solā roṭiā kha leū su. kēlār vale fer khæṛā chāḍ dītā māgērō ôde koṭō pīcīhēn lāga pāi “tū kēṛi galē kīim koṭ calēa ē.” Ḍxe “māē koi hīazme di dwai lāṇi e menū pīkīhī kīi nēi lagdi.” es akheā “jar jād tū valē hīoke partēda es rā na aūī.”

mera nāokēr.

mere koṭ ik cīaṛū de kām te nāokēr si bāṛā vāfādār si, kām valē ônū kādi nēi si ṭhākṇa pea. sīdā sada si, ik vari ṭīka lañvāle ônū pīcīhēa pāi “teri kīni i umr e?” “sao vāre” Ḍxe. os akheā “hīekhā teri inī i umr te nēi jaṛpdi.” os miṛ akheā “hīala vālī vī sal līx lāe fer.” hīæsi te ô kūra par car veri os vīā kārn di koṣī kīti. pālī vari ôdi vālōti ôde koṭō nās gei, dījē phere ikīi hīor nāokēr ôde vīā dā bāndēbāst kīta, te os jenani nū sāb hīate vīcīō kāḍ cāḍēa. trijīi vari os jātn kīta te trijīi swāṇi mār gei su. chekēṛli vari əjāb jēi gal hīoi. os ikīi hīindīni nāl, jēṛi hīor jāiō ui si, bāndēbāst kīta. aūā te ônū akheā si “lāe vālī zāra sāmjkē kām karī, ē kūj jāk vali gal jaṛpdi e.” xār do trāe diçāṛe ese tārā gal rēi. ik din ô kīse kām lai jāṛ gea. jād part nea lokā ônū dāsīea pāi “tere pīcīhē pulsāle ae te teri vāoṭī nū

taken-away (= 2) are." What time I England going went by-me him-to house of guarding for was-left. Afterwards news came that him house of near some snake bit and he that-very day dying went. This thing having-heard me-to great sorrow became. One time him-to plague also become was and very ill remained, but that time saved remained. One day of matter is that very ill—was and one man him near having-come his bracelets to-take-off began. He indeed unconscious fallen—was, but yet him-to somehow knowledge was that this man what—doing is, and having-risen him-to embrace putting was-taken (3 = embraced). Other hardly having-escaped own house running went.

Tailor of Story.

One literate—tailor one village in work doing—(habitually) was. One day him near that village of priest shirt to-cause-to-sew came Tailor him to pipe handed (saying) that "two three puffs attach take." He-said "both pipe smoke, and both some thing tell" By-him was-said that "tailor sir, by-me one very strange thing one book in yesterday read was. From-Delhi by-me book was-got, and it in written—is that whose small head and long beard is, he mad is, no-knowing true is or false." By-this-one was-said "no sir, this thing indeed not, isn't-it-so, anyone to-believe is-going." Well short time having-sat priest own house going went, and tailor in-reasonings was-attached --(3 = began to think). To him reality in this matter-for great anxiety was because his beard long was and head small. He to-think began that "I what may-do" head indeed my big not to become is-going Yes, one thing to-become being-able is, beard,

læ khære nē." jes vele mæ ulæt t̄i r gea mæ ônū k, v̄i di
rakhi vaste ch̄d̄ea m̄yərō xâb̄er v̄i p̄ai ônū kothi de
nere koi kīra lareā te ô ose din mar gea. è gal sunke
menū bâra əfsos h̄œea. ik vari ônū taun v̄i h̄œoi si te
cokha b̄emar r̄ea par os vele bæ r̄ea. ik din d̄i gal e p̄ai ô
bâra maleā h̄œea si te ik jana ôde kol̄ ānke ôde kâj̄an
lân̄ laga, ô te hēos peā h̄œea si par tâ v̄i ônū kīc̄ pata
si p̄ai è jana ki peā kâl̄da ve, te t̄h̄ke ônū jarp̄ha pa-
lea. Agla masā bâcke apne k̄ar n̄as gea.

darzi di k̄an̄i.

ik pârea h̄œea darzi ik p̄ind v̄ic kam karda h̄onda si.
ik d̄izare ôde kol̄ os p̄ind da mījā c̄ig:a swān̄ aea.
darzi ônū h̄œi k:a ph̄eruea, p̄ai "do træ sūt lar hæ." aye
"nale h̄œi k:a p̄i te nale koi gal si na." os akhea p̄ai
"x̄el̄fa ji, mæ ik dâdi ajæb gal ik kitar'b v̄ic kâl pâri si.
*dil̄iō mæ kitar'b mœygi, te ôde v̄ic lîxeā h̄œea e p̄ai jida
nik:a sir te lam:i dâri e ô c̄al:a ve. x̄ore sac e ki c̄ūthi."
es akhea "na ji è gal te nêi na koi man:en laga." x̄er
thōa cir bâke mījā apne k̄ar t̄i r gea, te darzi d̄elil̄ lag
pea. ônū asl v̄ic es gal̄e bâla fikr si p̄ai 'ôdi dâri lam:i
si, te sir chōa. ô sôc̄en̄ laga p̄ai mæ ki kâr, sir te
mera vâd:a nêi bâneñ laga. h̄œâ, ik gal h̄œo sakdi e,

I having-cut somewhat small to make being-able am." This-very thought in scissors searching-for engaging fell (2 = began). That anywhere not-is found. Finally getting-tired helplessness with another remedy was thought. Lamp having-lit own beard of near was-brought. Left hand with beard was-seized, and right with lamp His meaning was that very-little—beard small may-become. Fire attaching indeed went, but quickly quickly hand up-to arriving went. What time began to-burn, by-him hand own save was-taken, and beard leave was-given (2 = was left), and all beard burnt went. Him-to great shame came, and thought to-make began that "truly truly whatever that book in written—was quite correct was. This in what doubt is? By-me great folly was-done."

Horses Sellers of Story.

One country in one king was whom-to racing of great liking was. One day him near five seven Arabia of merchants came who horses selling—(habitually) were. Saying were that "our country in very beautiful horses are, which wind than even swift to-run being-able are." This thing having-heard king of eyes open went. Merchants to by-him many rupees were-given and order was-given that "haste having-made own country go and so-much price of horses bring." They salute having made own way going went.

That king one laughter of things maker servant keeping—(habitually) was whose service this-very was that fun of things may-say (habitually)—and own master to may-make-laugh—(habitually). Those men of go going after one day king maker-laugh to having called him-to to-say began that "as-many my country in first

dâri mæ kâtrke zara nik:i kar sakna vâ. ese xial vic kænci lib:ən dæ pea. ô kîtele na lib:e. chek're akke lacari nañ si:or elâ:j socea. diva ba:lke âpni dâri de neñ leanda, khâb:e si:ath nañ dâri phâri, te saj:e nañ bat:i. ôda matlêb si pâi zera: kî dâri nik:i si:o jaæ. ag lag te gei, par cheti cheti si:ath taï âp:er gei. jes vele laga sarn, os si:ath âpna bœca: lea te dâri chad:ditki, te sarri dâri sar gei. ônû dâdi jârm ai, te xial karn laga pâi "sac:i mi:ci jo kûj os kitab vic lîxeâ si bîk'l thik si. êde vic kî jâk: e? mæ bâra c:alpi na kita."

k:ore vecenvala: di k:ani.

ik:i mulx vic ik bâ:dja si jinu kurd:ao: da bâra jâok si. ik dm ôde kol pânj sat *âreb de si:dager ae jêre k:ore veede si:onde sañ. ânde sañ pâi "sađ:e de:s vic dâde sône k:ore nê jêre va nañ vî trik:he p:aj sakde nê." ê gal sî:ngke bâ:dja diâ: ak:hiâ: ug:er geiâ, si:dagêrû nû os bâre ri:paj:e dit:e te si: kmp: dit:a pâi " si:ila karke âpne mulx jao te m:e mul de k:ore liao." ô selam karke âpne râ:tur gae.

ô bâ:dja ik si:as:e diâ: gal:â karna:la nlok:er raxda si:onda si, jidî nlok:eri ij:oi si pâi lær diâ: gal:â kare kare te âpne malek nû es:ae kare. ônâ jañea de tur jañ pic:he ik dm bâ:dja es:ar:vala: nû kwa:ke ônû ak:hən laga pâi "jin:e mere mulx vic ab:el darje de c:al:e nê ônâ

class of madmen are, them of list make." By-this was said "this see, by-me ready make left **is** (3 = is made), and all of first by-me your name written—is" By-king was-said "by-me what folly done is, that my name writing done is?" He-said "these sellers you near came and by-you them to rupees were given, that 'having-gone horses bring' They when to-bring are going?" By-king was-said "no, my-man, perhaps, who-knows?, bringing even they-may-come" "Then indeed" he said "I them of names first will-write by-whom so-great idiocy was-done that horses were-brought, and then your name second place upon will-come."

Two Farmers of Story.

Two farmers were father son. One day they ass with (-them) having-taken city-going were. By-father son to was-said "look, son, thou just mounted become" Boy to ass upon mounted having-seen travellers to-say began "what graceless boy is, father indeed poor-fellow walking-going is, and this young-man ease with enjoyments—stealing is." This thing having heard son dismounting went, and his father mounting went. Other men city-from—coming were, in-laughing engaged—that "thou indeed fine unmerciful man art, that little (one) to to-walk giving (*i.e.*, allowing) art Shame not comes to-thee?" This after they both men mounted—then people aloud aloud to-say began, that "these God of men not, who so-great cruelty doing are? This way indeed not being-done—(habitually) is."

Then they quickly descending went, and by-father son to was said that "only-one thing remaining is, we both men ass to lifting may-take." When by-people was-seen

di ferist bēñā.” es ak̄.hea “à vexā, mā̄ tiar kar̄ chāđi e, te sareā tō pāl̄.e mā̄ tī.čad̄:a nā̄.līx̄ea fī.oea e” bađ̄.ja ak̄.hea “mā̄ kērā āmākpī.na kita e p̄ai mera nā̄ dār̄.j̄ kita e?” ḥ̄.xe “ē vecēnud̄.le tī.čad̄:e koł̄ ae, te tī.śū.ōnā nū rupaj̄.e dīt̄:e p̄ai jā.ke k̄.ore līao. ḥ̄.kāđō līaoṇ̄ lāge?” bađ̄.ja ak̄.hea “na. uai, ſ̄.ed̄ x̄ore lā̄ i aon̄.” “tā̄. te” ḥ̄.xe “mā̄. ūnā de nā̄ pāl̄.e līx̄āga j̄.nā̄.eđ̄.i bevēkūfī. kīt̄. p̄ai k̄.ore līande, te fer tī.čad̄:a nā̄ dūj̄.e dār̄.j̄ te auega.”

dū̄ jāt̄:ā di k̄.an̄i.

do jāt̄. sañ p̄.jo put̄.er. ik̄. dīn ḥ̄.k̄.h̄.t̄.a nāl̄. lāke ſ̄.er̄ lāge jānde sañ. p̄.jo put̄.er nū̄ ak̄.hea, “vex put̄.er tū̄. zāra swār fī.o.” mūñđe nū̄ khote te swār vē.x̄ke rāi ak̄.hēñ̄ lāge—“kēa nam̄.rād̄. mūñđa e, cac̄:a tā̄. vēcara t̄.urda lāga jāndā e, te ē jū.an̄. māz̄.e nāl̄. lik̄.p̄ea lūt̄.da e.” ē gal̄ sunke put̄.er lā̄. gea, te ūđa cac̄:a cār̄. gea. fī.or̄ jā.ne ſ̄.er̄.lāge aond̄e sañ, fī.as̄:eñ̄. d̄.e p̄.ae, p̄ai “tū̄. te vāvā ber̄.ēm̄. ađ̄.mi ē, p̄ai nīk̄.e nū̄. t̄.urn̄. den̄:a ē. ſ̄.arm̄. nēñ̄. aond̄i a?” ēđe p̄.ic̄.he ḥ̄. dove jā.ne cār̄. p̄.ae. fer̄. lok̄. ū.c̄.i ū.c̄.i ak̄.hēñ̄ lāge, p̄ai “ē * rāb̄. de bānde nēñ̄. jēr̄. eđ̄.i sāxt̄. kārde nē? es tār̄. tā̄. nēñ̄. kārid̄. fī.onda e.”

fer̄. ḥ̄. cheti utr̄. ḡ.ae, te p̄.jo put̄.er nū̄ ak̄.hea p̄ai. “ik̄.oi gal̄. r̄.ānd̄i e, aśi dove jā.ne khote nū̄. c̄.k̄. lēj̄.e.”

that "two men ass having-lifted bv-road by-road—going are" they so-much laughed that these poor-men to for-hiding suitable place not met. Quickly ass to shoulders from down having-lowered on-ground was-stood. Then father to-say began that "now indeed to-me advice coming-went (2 = has come). As-long till we only people of word-to are-attached, by-them to-us anywhere to-stand even not to-be-given (*i.e.*, allowed). Henceforward to we only own profit loss may-think, and own road—may-go. Neither indeed we any other of work may-spoil, and not ours anyone by may-be-spoiled." Son to also thing good appeared, and they both own wish according to-walk began, sometimes father mounted became, sometimes son, sometimes ass to breath giving for both walking went ; neither anyone from advice was-asked, and not anyone to advice was-given.

One Merchant and his Horses.

Amritsar city in one merchant (or banker) living was. To-him thought falling went (2 = came) that "if I horse keep then people my great honour will do." That place-in year of year (3 = every year) one strong (important) fair becoming is. That fair in having-gone long time searching remained and finally one by-him good fast mare buying was taken. Colour according-to she black black was ; and wind than faster. Heart indeed his very happy was, own all acquaintances with her matter doing (saying) was, that "come my mare indeed looking take (2 = look at), very beautiful is."

One day to-him journey to-make befell. Groom to having-called great emphasis was-made that "of-this good manner with protection do. Near not any strange

jal lokā rekheu pāi "do bande khota e kke sark
 sarkē lāge jande nē" o mīe hēasē pāi ēnā vēcareñ
 nū chāpēñ joja thā na mīlea. Jtabi khote nū mōñdeñ
 tō hīethā lāke pējē khelaiā. mīr pjo akhēñ lāga
 pāi "hīn tā mēnū mat a gei. jicēr tīkēr aī nīre
 lokā de akhe lāgrie, òna sanū kītēle khloñ vi nēñ deñā.
 aqīe nū aī has apnā nāra nīk'san socie, te apnē rā
 lāge jāie. na te aī kīse dījē da kām vēgarie, te
 na sadīa kīse kolō vīqīe." pītēr nū vi gal cāngi
 lāgī, te o dōve apnī marzi nal tērn lāge, kādi pjo
 swār hīoea, kādi pītēr, kādi khote nū sā dwān vāste
 dōve tīrde gāe. na kīse kolō slā pīcīhi, te na kīse
 nū slā dītī.

īk sāukār te ôde kēore

* Amborsar jāer vīc īk sāukār rānda si. ônū xjal
 pār gea, pāi "je māñ kēori rakihā tā lok meri bāñi
 izat karnge." os thā sal de sal īk tāqra mela
 hīonda e. os mele vīc jāke cokha eir lābda rēa te
 chekīe īk os hīacīhi trikīhi kēori mūl lei. rājjg valē
 o kāli sjā si, te va nalō vi trikīhi. dil te ôda bāra
 xūj si, apnēa sareñ jañuñ nal ôdi gal kārda si, pāi
 "gal meri kēori te vēx lā, vāva sōñi e."

īk dīn ônū sañt kārma pēa. sīrs nū kwake bāñi
 tēkīd kīti pāi "êdi val tārā nal rakhi kārī. nēre na

man to to-come give (*i.e.*, allow)." By-groom was-said 'repentance, sir, power is' (4 = God forbid, is it possible?) I indeed your coming until to-sleep even not am-going You fully without-care remain. Her any harm not to-become is-going." This matter having-heard he station-to going went, and ticket having-taken one-and-a-half in (*i.e.*, in intermediate class) sitting went

That-very carriage of near one his friend standing was. Salutation having-made to-ask began that "thou whither prosperity with gone art?" He-said "To-Gujranwala to-go is" By-him was said "By-me indeed to-Wazirabad going is." "Come then, with with (2 = together) journey let-us-make" By-him was-said "I indeed before sitting am." "This what direction (kind) of matter is," he said, 'here having-come sit go" (2 = sit). Well compelled having-made to-him that-very carriage in was-seated.

Way in in-matters attached fell (3 = began talking). His friend to-say began that "repentance, sir (*i.e.*, God forbid), to-day to-morrow (2 = nowadays) of very bad age is, what things now being-heard are our mother father of age in ever not were becoming." "What things, any strange thing become is?" By-him was-said "take friend (2 = well then), I quite new thing telling-am. Ballu thief of matter indeed not, isn't-it-so, heard being is (*i.e.*, you've not heard). He indeed theft for so-much famous become is that what shall-I-tell?" By-merchant was-asked "what kind of theft doing is-he?" By-him was-said "omitting indeed any kind of not, but great fancy cattle horses taking going of is."

This matter having-heard his startledness emerging went (4 = was startled). To-ask began "where living is?" By-him was-said "house indeed in-Harr of-him-is, from Amritsar half-league distance, but theft city in

kise opre admi nū aon deī.” s̄i’s akhea “tloba ji, mējal e? mā te t̄i’adie aon tikēr sāon vi nēi lāga. t̄i’si pure bēcīnt rāo. ḫāa koi nūksan nēi s̄i’on lāga.” ē gal sūnke ḫāa s̄tejn t̄i’r gea te t̄iket lāke dēore vic bāe gea.

ose gādī de nēre ik ḫāa jar khlotā si. s̄elam kārke p̄i:c̄hēn lāga p̄ai “tū krit:he s̄i kh nāl calea ē.” akhe “*k̄i prāale jāna e” os akhea “mā te *vēzirabād jāna e.” “calo fer, nālo nāl safr kārie.” os akhea mā tā ag:ē bāethā vā.” “ē kēre dār di gal: e” akhe “et:he ake bāe ja.” xāer mēj’bur kāike ḫāa ose gādī vic b̄edea

rā vic gal:ī lag p̄ae. ḫāa dost ak:heṇ lāga p̄ai “tloba vāi, aī kāl da bāra bura zemana e, jēriā gal:ā s̄i’ṇi s̄i’ṇidiā nē sađ:ē ma p̄jo de zemane kādi nēi saṇ s̄i’ṇidiā.” “kēojēiā gal:ā, koi ecarj gal s̄i’ṇoi e?” os akhea “lāe vāi, mā bīlkul nāvī gal s̄i’ṇan:ā. *bal:u cor di gal te nēi na s̄i’ṇi s̄i’ṇoi e. ḫāa tā cori vaste ed:a mājāb̄i:ur s̄i’ṇo gea e, p̄ai ki dās:ā?” saukar p̄i:c̄hēa “kis tāiā di cori karda e?” os akhea “chāḍda te kise tārā di nēi, p̄ai bālotā ūāok t̄eag:ē k̄oṛe lāe jaṇ da e”

ē gal sūnke ḫāa trā nikl gea. p̄i:c̄hēn lāga “kit:he rāenda e?” os akhea “k̄ār te *s̄i’ṇi su, *amb̄ersarō kā pāṇḍa, p̄ai cori ūāer vic vi bālot karda e.” sāukar

much doing is." Merchant poor-man of colour yellow becoming went, to-say began "my one very beautiful mare new bought having-been is. Of-her indeed not he anywhere desire may-do" His friend-by was-said that "largely indeed this-very-thing doing is. When has-been-seen that owner from-house going went, then indeed theft doing is. So-much clever is that to-him all of rising sitting of knowledge is. When by-anyone journey making is, then even he trace attaching taking is (4 = finds out). Then whether day may-be, whether night, he waiting is what-time until servants sleeping not take (3 = fall asleep), then quiet quiet inside entering is, and rope having-opened cattle or horse to take going is. His two three companions also are, someone of hand-to having-caused-to-hold (sc. the animal) some distant village-to sending is, and himself having-gone the-fun watching is."

Merchant poor-man—is-restless, but what may-he-do' Mail train in seated was, and train-by Lahore having-gone stopping was. Well, with-difficulty without-difficulty time passing went. Lahore having-arrived at-once descending went. Two hours waiting befell, a-quarter-less three hours-in Amritsar going it-arrived. Station from ekka was-made (*i.e.*, hired), ekka man to was-said that "horse having-pressed cause-to-go." House having-arrived haste with double fare was given and inside he-entered. Entering upon stable towards sight was-made and was-seen that empty is.

Standing for strength not remained. Asking causing-to-ask known became (= 2) that one servant piece to-eat going gone was, second seated protection—doing was, and eye just sticking went of-him (5 = fell asleep). Enough, when former servant returning came to-say began "rise, O sense beaten-one (2 = senseless), mare where is?"

veçare da raijg pilā si_co gea, ak:hēñ lāga “meri ik dādi sōni k_coři pāvī xridi si_coi e, ôda te na ô kitēle kāsd kāre.” ôde dōst akhea pāi “bāota tā ij:oi kārda e, jād vēkhea pāi malēk k_clārō t_cr gea, tā i cori kārda e, ed:a siānā e, pāi ônū sareā de i_chēñ bāñ da pāta e, jād kise safr kārna e, tā vi ô pāta la lēndā e, fer p_cauē dīn si_coue, p_cauē rā:t, ô i_clīkda e jīcēr tīkēr pāokēr sād na lāñ, fer c_cp cēpita ḥāndēr uārda e te rās:a kholke t_cāg:e jā k_coře nū lāj jānda e. ôde do trāe sāthi vi nē, kise de si_cālth phērake kise dīrađ:e pīnđ tōrda e, te ape jāke tēmāsa vēxda e.”

saukar vēcara pēa tārpe pār ki kāre? dā:k gāđi: vi bāt̄ha si te gāđ:i *l_clōr jāke khlonā si, xār ḥokha sāokha vēla līj gea. *l_clōr ḥr:ērke c_clāt i_ctr gea. do k_cān̄te i_clīkna pēa te fer *ambērsar jānūali gāđi: mīl pāi. ô si lokēl, pāonī triū k_cān̄tī *ambērsar ja pāonci. s̄tejn̄ tō jāk:a kīta, jāk:e uāle nū akhea pāi “k_cořa dābke vēga.” k_clār ḥr:ērke kāl nāl dūnā p_cārā dīt:a te ḥāndēr uārēa. uārdeā sār stābēl val nāzr kīti te vēkhea pāi sākhṇā ve.

khlon̄ jogi taket nēi rēi. pūchdeā pūchandeā mēlum si_co gea pāi ik pāokēr t̄r kēr khañ t_cr gea si. dījā bāt̄ha rakhi pēa kārda si, te akh zāra lāg gei su. hās jād aqla pāokēr part aea akhēñ lāga “i_ch oe ba-

More what to-tell was ? Her any trace not-was-attached. Long time merchant police from search also causing-to-be-made remained. Many men to seized also it-was-by-them, but anyone from theft of trace not to-attach were-able.

Theft of by-merchant so-much grief was-eaten, that all to thought was that by-him life-during other any mare not keeping (sc. will be), and truly truly some eight ten years kept also not was-by-him. Eight ten years after to-him again keeping of reasoning coming went (2 = came). This time white horse from-Gujrat was-taken by-him. It also feeble not was, it in only so-much matter was, trap upon accustomed become not was. Then also (2 = even so) by-him was-said that "two three times harnessing we-will-take and accustomed will-go" (*i.e.*, become).

When by-them harnessed was, it this way went that understand whole age this-very trade doing it-remained. Merchant also to-think began that "this indeed good property to-hand came." But one day he some village some debtor from rupees to-take gone was. Going time (*i.e.*, on the way there) horse quite right gone was, but returning time who-knows to-it what became (= 2). Suddenly it out-of-control to-run engaging fell (2 = began). Merchant force having-attached reins pulls, but horse not attends. Finally road of one side trap upsetting was-given (2 = was upset). Merchant and groom head upon falling fell. When sense coming went (2 = returned) to-them, slowly slowly falling falling own house they-arrived. Three weeks beds upon full-length fallen remained. That horse one farmer to having-sold giving was-left.

Again even one time horse taken-was by-him, red colour of. At-first indeed it well going remained, afterwards to-order not was attaching (4 = did not obey).

marea, k_cori kit:he ve?" h_cor ki d_as_a si? ôda koi p_ata n_eî lag:a." cokha c_ir saukar puls kol_o t_ela_j vi k_eranda r_ea. k_li_a b_ande_a n_u ph_are_a vi s_an_e, par kise kol_o cori da p_ata na la s_ake.

k_cori di cori da s_auka'r ed:a g_am khâda p_ai sare_a n_u xjal si p_ai j_cati h_cor k_adi'es k_cori ne_i r_akh_i, te s_aci_i muc:i koi a_th d_as u_are r_ak:hi vi n_eî s_as_u. a_th_a d_as_a u_are_a pic:he ôn_u fer r_akh_{en} di d_elil a_r gei. ætki eit:a k_cora *g_uprat_o lea su. ô vi m_ara n_eî si, ôde u_ic_i s_irf m_ii gal si, b_Ag:i te g_ij:ea h_coea n_eî si. t_ad vi os akhe_a si p_ai "do træ vari jo' l_age, te g_ij jaega."

j_ad ôn_u j_oea si ô es t_ar_a t_urea p_ai s_am_{jo} sari t_umr_i:o k_asb k_arda r_ea. s_auka'r vi soc_en_i l_aga p_ai "ê t_a cl_ujga mal h_cl_ath aea." par ik din ô kise p_ind_i kise k_erza_i kol_o rup_aj:e l_an_i gea si. j_andi vari k_cora b_ilk_ul_i thik gea si, par partde_a vari x_ere ôn_u ki h_co gea, c_anc_alk_ie ô b_ezore n_as_en_i d_hea. s_auka'r t_il lake uag:_a khic:_e, par k_cora na m_an_e. chek_{re} r_a de ik:i d_ande b_Ag:i t_l'ta d_itti. s_auka'r te s_ci's s_irf parne d_ig p_ae. j_ad h_co_j a_r gei n_e ô h_cl_aoli h_cl_aoli d_igde t_cænde a_pne k_cl_r a_pre. træ h_cl_aft_i m_an_ja te l_am_e p_ae r_ae. ô k_cora ik:i j_at_i n_u ve_cke de ch_ad_iea.

fer vi ik vari k_cora lea su, l_al r_aijg da p_hel_e te ô t_hik j_anda r_ea, m_ag_er_o akhe n_eî si l_agda. ôn_u ik

It one whip rider (*i.e.*, trainer) of near was-sent by-him and great rupees also spending were-made. That after somewhat well going remained, but to-it swelling became (= 2). One night one mill in horse remained. Big time-at (2 = in the morning) when groom arose then what-was-seen that horse dead become fallen is. This after that merchant-by horse keeping of (*i.e.*, against) oath was-eaten (*i.e.*, taken).

cabek swar de kol ṭorea su te bale ri paje vi xare
kite. òde pic;he kúj val ṭi rda rēa par ônū rësaoli
hi;o gei. ik rat ik khra's vic k;ora rēa. valde vele
jad scis ut;he a te ki dñ;ha pñi k;ora moea hi;oea
pea e. éde pic;he os saukar k;ora rak;hëñ di sio
khadi.

VOCABULARY

The alphabetical order of phonetic symbols is: **a, æ, ʌ, b, c, d, ɖ, e, ə, f, ʃ, g, ɣ, h, ɦ, i, ɪ, j, ɿ, k, l, ɿ, m, ɳ, n, p, ɳ, o, ɔ, ɿ, r, ɿ, s, ʃ, t, ɿ, u, ɿ, v, w, x, z.** The signs ~ and ^ do not affect the order.

To save space the strictly alphabetical order has sometimes been departed from, but the order is adhered to so far as the first two letters of each word are concerned.

ABBREVIATIONS

<i>acc.</i> ,	accusative	<i>m.</i> ,	masculine
<i>adj.</i> ,	adjective	<i>n.</i> ,	noun
<i>adv.</i> ,	adverb	<i>neg.</i> ,	negative
<i>conj.</i> ,	conjunction	<i>obl.</i> ,	oblique
<i>dative</i> ,	dative	<i>pc.</i> ,	present conditional
<i>def.</i> ,	defective	<i>pl.</i> ,	plural
<i>emph.</i> ,	emphatic	<i>pr.</i> ,	pronoun, pronominal
<i>fem.</i> ,	feminine	<i>prep.</i> ,	preposition
<i>future</i> ,	future	<i>rel.</i> ,	relative
<i>gent.</i> ,	gentive	<i>s.</i> ,	singular
<i>intrans.</i> ,	intransitive	<i>suf.</i> ,	suffix
<i>imper.</i> ,	imperative	<i>t.</i> ,	transitive
<i>int.</i> ,	interjection	<i>v.</i> ,	verb
<i>interrog.</i> ,	interrogative	<i>voc.</i> ,	vocative
<i>loc.</i> ,	locative	<i>w.</i> ,	with

Regular inflected forms will be found under the simple words (for verbs the roots, for nouns and adjectives the nominatives). Irregular inflected forms will be found in their proper alphabetical place.

a, ă, root of **λoŋa**
 a, ă, pr.suf., to or of thee
 ă, ăh, pr., this
 admi, ădmi, n.m., man
 aea, ai, ake, see **λoŋa**
 akh, ăkh, v., say, ănda (*ăhn-dă*), akhea, ăxke (*ăkhke*),
 ănde, saying (*akh*) [akho]
 anke, having come (**λoŋa**)
 ăpū, ăpă, pr., self; also ape

av-ăga (*ăwăgă*)-ega(-i); (**λoŋa**)
 ămek, ahmak, adj., foolish;
 -a, voc.; -puna, -pund, n.m.,
 folly
 ătki, aitki, adv., this time
 ăbăl, abbal, adj., first
 ăg-e, agge, adv., prp., former-
 ly, in future, in front, -ă,
 from in front of

āg-ā, aqā, adv., forwards. -la, former, future
āj, ajj, adv., to-day
ākṛh, akkh, n f., eye, pl. -iā
āk, akh, v., get tired of, -ke
ākl, akl, n.m f., sense [sar
āmberśar, Ambarsar, Amrit-
 andar, andar, adv., inside
ākha, aukhā, adj., troubled,
 with difficulty
āon, aqā, p c., aona
āona, aonā, v., come; aonda,
 aea, ake, anke, av-āga,-ega
āprār, appar, v., arrive; -ke
āpñ-a, apñā, adj., own; -i, -e,
āreb, Arab, n.m., Arabia [-eū
āṛ, aṛ, v., stop, pull back; -ke
ās-i asī, pr., we; obl., -ā
āsl, asl, n.f., reality, origin
āsr, asī, n.m., effect
āth, attī, adj., eight; obl., rā
āxe, ukhe, v def., he said, one
 says

ba, bā, n.f., sense
badṣa, bādshāh, n.m., king
bājō, bājhō, prep., except, be-
 bal, bāl, n.m., child [sides
bāla, bāhlā, adj., much, very
bāl, bāl, v.t., light; -ke
bāē, baih, v., sit; -na(n), -ke
bāc, bac, v.i., save oneself, be
 saved; -ke
bācīa, baccā, n.m., child
bā:da, baddhā, tied, from
 bān:
bāg:ā, baggā, adj., white
bāgri, bagghī, n.f., small car-
 riage, trap [-e
bākr-a, bakrā, n.m., goat: -i,

banda, bandā, n m., man; -eā
bandebast, bēndobast, n.m.,
 arrangement
banne, banne, adv., outside
bān, ban, v., become, -ən
bāot, baught, also bāota, adj.,
 much [very; -e
bār-a, barā, adj., much, many,
bās, bas, enough
bati, battī, n f., lamp
bebrie, bebbe, n.f., mother
beos, behōsh, adj., uncon-
 scious [less
berām, berahm, adj., merci-
 bevēkufi, bewakūfi, n f., folly
bācā, bacā, v., save [care
bāemt, becint, adj., without
bāgrotā, bagrotā, n.m., kid, -e
bāmar, bamār, adj., ill
bānd, banā, v. make
bārābēr, barābar, adv., always
bāzār, bāzār, n m., bazaar; -ō
bāzore, bezore, adv., out of
 control
bāa, bahā, v., cause to sit, -ea
bālkul, bālkull, adv., alto-
 bura, bārā, adj., evil [gather

cābēk, cābak, n.m., whip
cācā, cācā, n.m., father, un-
 cle [denly
cāncakre, cāncakke, adv., sud-
 car, cār, adj., four, care, the
 four
cāl, cal, v., go, come; -ea, -e
cāng-a, cāngā, adj., good; -i
cāotīha, cauthā, adj., fourth, -e
cār, carh, v., mount
cāpit-a (-e), capūtā, word
 added to cup

chād:, chādd, v., leave; -ea (-i, -iā), -dā, -e, [ən]	dm, dīn, n.m., day -iā
chāp:, chāpp, v., hide oneself; chek-re, chēk're, adv., at last, -ərlā, adj., last	dītā, dīttā, given (from de), divā, dīwā, n.m., earthen lamp
cheti, chēti, adv., quickly	do, dō, adj., two, dove, the two
choṭā, chōṭā, adj., small	dost, dōst, n.m., friend
cārū, jhārū, n.m., broom	dū, dūh, obl.pl. of do
cālā, jhallā, adj., mad; -e	dūnā, dūnā, adj., double
cālpuna, jhālpunā, n.m., folly	dūjā, dūjjā, adj., second; -e
cāt, jhat, adv., at once	dūraqā, durāddā, adj., dis-
cāgā, jhāggā, n.m., shirt	tant; -e
cāuth, jhāth, n.m., falsehood	dwa, duā, v., cause to be given
cir, cir, n.m., time, delay	dwai, duālī, n.f., medicine
cītā, cīttā, adj., white	dādā, dāhdā, adj., very: -i, -e
cokha, cōkhā, adj., much, very	dāgdar, dāgdār, n.m., doctor
cōr, cōr, n.m., thief; -ā; cori, n.f., theft	dāk, dāk, n.f., post, mail
cuk, cukk, v., lift; -ke	dāe, dāh, v., be engaged in
cup, cup, adj., silent	dāngār, dāngār, n.m., cattle
cūrā, curā, v., steal	dērā, deoyhā, adj., one and a half; -e
da, dā, n.m., direction, manner	dīg, dīg, v., fall; -da (-e) [vex]
da, dā, of; di, de, deā, diā	dītā, dītā, seen, (from
dābke, dabke, with force or vigour [edge; -e	ē, eh, pr., this, obl., es; emph., ese; pl. obl., ēnā
dānda, dāndā, n.m., side,	ē, ē, v., thou art [ther
dārj, darj, adj., written	ēdār, eddhār, adv., here, hi-
dārjā, darjā, n.m., rank; -e	dādā, īddā, adj., so much; -i
dārzi, darzī, n.m., tailor	ēnā, see ē
dās, das, adj., ten; obl., -ā	etīhe, etīhe, adv., here, hither
dāsī, dass, v., show; -ea, -ā	ēcarj, acarj, adj., surprising
de, dē, v., give; -āga, -nrā	ēfsos, afsōs, n.m., sorrow
des, dēs, n.m., country	ējāb, ajāb, adj., strange
dērē, dare, adv., direction	ēlāj, alāj, n.m., remedy
dēlīl, dalīl, n.f., reasoning; -i	ēsā, hasā, v., cause to laugh; -e
dīhārā, dīhārā, n.m., day; -e	ēsānūwālā, hasānūwālā, jester;
dīl, dīl, n.m., heart	fīkr, Fīkr, fīkr, n.m., anxiety
dīlī, Dīlī, Delhi	fīrāt, fīrāt, n.f., list
	fēr, pher, adv., again

gāl, yāl, n f abuse; pl, gālā
gādī, yuddī, n.f. train, rail-
way carriage

gāe, gae, they went; (jāna)
gāl, gall, n f, matter, thing;
gāo, gau, v., sing; gāonda
gea, geā, he went; (jāna), gei,
geiā [to puchea
gicchea, giccheā, word added
gīj, gījh, v., become used to;
-ea [-e
gracea, guāceā, lost; (grac).
gūrat, Gūrat, n.f.; -ō
gālti, galti, n.f., fault

hāā, hāā, adv., yes [-e
hāasā, hāssā, n m., laughter;
hāata, hātā, n m., compound;
-e [tion; -e
hāazma, hāzma, n.m., diges-
hāe, hāi, is; hāesi, was [-i
hācchā, hācchā, adj., good;
hāe, hae, int., alas!
hāftā, hāftā, n m., week; -e
hāla, halā, int., indeed, very
well

hāoli, haulī, adv., slowly
hāss, hāss, v., to laugh, -ea
(e), -ən [hātīhō
hāth, hāth, n m., hand;
hāzrāt, hāzrāt, n.m., his high-
ness [absurd!
hāekhā, hekkhā, int., never!
hāethā, hēthā, adv., down-
wards

hāeth, hēth, prp., adv., under-
neath

hāarān, harān, adj., astonished
hānd-u, hindū, Hindu; f., -ni
hāila, hilā, n.m., quickness

hāo, hō, v., be, become, -nda,
(-e, -ēā), -ea, (i, e), -ke, -ngiā
hāor, hōr, adj., other; obl.s.,
-i; pl., -nā [sciousness
hāoj, hōsh, n.f., sense, con-
fūkā, hukkā, n.m., Indian
pipe

hāukm, hukm, n.m., command
hāun, hūn, adv., now
hāunda, same as hāonda; -iā

i, particle of emphasis
hāoi, hōi, emph., of ē, this
re, for vre, in

hāikk, pr., one; obl., hāki;
emph., hākoi

hāa, mā, mā, pr., so much; -i
hāzat, izzat, n.f., honour

jar, yār, n.m., friend

jāka, yakkā, n m., ekka, na-
tive conveyance, -e

jāti, hayātī, adv., during life

ja, jā, v., go; jāna, jānda (-i, -e)
gea (gei, gae), ja-ke-nvāla,
-i-ie-o, -n, -ega [ance; -ā
jānā, jānā, n.m., acquaint-
jāp, jāp, v., seem; -dd (-i)
jād, jādō, jādō, adv., when
jāna, jānā, n.m., man; -e, -ēā
jāpīha, japphā, n.m., embrace
jātī, jātī, n.m., farmer; -ā
jātān, jātan, n.m., endeavour
je, je, conj., if [of; -i
jēā, jehā, rel.adj., what kind
jērā, jehrā, rel.pr., who; -i, -e
jes, jes, obl. of jo

jānāni, janāni, n.f., woman
jī, jī, Sir, Madam

jī, jīda (whose), **jīnā** (whom),
see **jo**

jīcār, jicar, adv., so long as
jo, jō, v., harness ; -ea
jo, jō, rel.pr., who ; gen., **jīda**,
pl. obl., **jīnā**
jogā, jogā, adj., suitable ; -i, -e
jwāb, jwāb, n.m., answer
juān, juān, n.m., young man

kai, same as **koi**

kāl, kāhl, n.f., haste
kālā, kālā, adj., black ; -i
kānci, kānci, n.f., scissors
kād-i, kādī, adv., sometimes ;
-ō, when ?

kādī, kādīh, v., eject ; -ea (-i,
-iā)

kālī, kālī, pr., some, many ;
obl., -ā

kākīh, kakkīh, n.m., bit of
straw ; w.neg., nothing

kāl, kāll, adv., yesterday

kālī, kālā, adj., alone ; -e ;
kāl mēkālā, alone

kām, kāmm, n.m., work

kāndā, kāndhā, n.m., side,
edge ; -e

kān̄-ēn̄, kān̄nān̄, n.m., brace-
let

kāoñ, kāuñ, pr., who ?

kāp̄ā, kāp̄ā, n.m., cloth ; -e

kār, kar, v., do ; -na, -da (-e),
-iā-e-ie, -n, -nge, -nālā, -ida

kās̄b, kas̄b, n.m., trade

kāsd, kasd, n.m., desire ;

kātr, katr, v., clip ; -ke

kēā, kehā, int.adj., what kind
of ; also **kēojēu** (-i) [-e]

kērā, kehīū, interrog.pr., who ?

kērā, karā, v., cause to be
done ; -nda

kērzai, karzāū, n.m., debtor
kha, khā, v., eat ; -nda, khāda
(-i), **khan** [ing after

khāra, khārā, n.m., follow-
khābā, khabbā, adj., left (not
right) ; -e

khar, khar, v., take away

khēlār, khalār, v., cause to
stand ; -ea

khic, khicc, v., pull ; -ən, -e

khlo, khlō, v., stand ; -n ; khlo-

ta, past part.

khol, khōl, v., open ; -ke

khota, khōtā, n.m., ass ; -e

khrac, khrac, v., be lost

khṛak, khṛāk, n.m., noise

khras, khṛās, n.m., flour-mill

khū, khūh, n.m., well ; -ā

kānī, kahānī, n.f., story

kēnta, ghān̄tā, n.m., hour ;
-e (-i)

kār, ghar, n.m., house ; -ō

kāt, ghātī, a little less

kām, hakim, n.m., doctor

kāra, ghōrā, n.m., horse

ki, ki, int.pr., what ?

kīrā, kīrā, n.m., worm, snake

kīta, kītā, done ; -i ; from **kār**

kīdā, kīhdā, whose ? (gen. of
kāon)

kmā, kīnnā, pr., how much ?

kīse, obl. of koi

kītab, kitāb, n.f., book

kītēlē, kitale, adv., some-
where [whither ?

kītēhē, kitthe, adv., where,

kīvē, kīvē, adv., somehow,
with difficulty

kjū, *kyū*, adv., why?
 kō, *kōh*, n., m., mile and a half
 koi, *koī*, pr., someone, anyone
 kol, *kōl*, adv., prp., near, be-
 sides, -ō
 koſif, *kōshish*, n.f., effort
 koṭhi, *kōthī*, n.f., house
 ku, *ku*, approximately (en-
 clitic)
 kuvara, *kuārā*, adj., unmarried
 kūj, *kujjh*, pr., something,
 somewhat
 kujrāla, *Gujrāwālā*, -e
 kumīar, *kumhār*, n.m., pot-
 ter
 kūr, *kūr*, n.f., cow-house
 kūrdāor, *ghuīdauī*, n.f.,
 horse-racing
 kwa, *kuā*, v., call; -ke

 la, *lā*, v., attach, &c.; laṇvala,
 -e
 lā, *lāh*, v., bring down; -ṇ
 lacari, *lācārī*, n.f., helpless-
 ness
 lāga, fut. of lā, take
 lal, *lāl*, adj., red [lenā
 lā, *lai*, v., take; -ṇa (nī), -ṇ
 lā, *laih*, v., come down
 lār, *laihr*, n.f., joke
 lab, *labbh*, v., find, be found;
 -dā (e), -ṇ
 lae, pl. of lea
 lag, *lagg*, v., be attached,
 stick; -a (e, i), -dā (e), -ie
 lag-a, *lagā*, v.def., began, is
 going to, -i. lagā jānda,
 going along;—āonda, com-
 ing along
 lai, *lai*, prp., for, for sake of

lāmā, *lammā*, adj., long; -i, -e
 lāj, *lāñh*, v., pass; -ṇa
 lār, *lār*, v., fight, -ea
 lea, *leā*, taken; (lā); -i, -iā,
 -lae; lenā, am taking
 leaṇa, *leaunā*, v., bring, -ṇda
 (iā), past, leanda; p.c.,
 leave; pl. leaṇa
 leije, 1st pl. p.c. of lāe
 Lāor, *Lahaur*, Lahore
 lāona, same as leaṇa; imv.,
 lāo, lāoṇ
 likā, *lillā*, f.pl., w., lutna,
 amuse oneself [-ea, -āga
 līx, *līkh*, or likh, v., write;
 lok, *lōk*, n., people; -ā
 lokel, *lōkal*, "local," i.e., slow
 (train)
 lut, *lutt*, v., rob; see likā

ma, *mā*, n.f., mother
 mal, *māl*, n.m., property
 malēk, *mālak*, n.m., master
 mar, *mār*, v., beat; -ke
 mareā, *māreā*, prp., w., de
 (from da), on account of
 mara, *mārā*, adj., feeble, weak
 māski, *māshkī*, n.m., water-
 carrier [ing
 matām, *mātam*, n.m., mourn-
 mā, *māl*, pr., I
 madat, *madat*, n.f., help
 magār, *magar*, prp., after; -ō
 adv., afterwards
 malea fiœa, *maleā hoeā*,
 rubbed, ill; -e -e
 malkri, *malkrī*, adv., quietly
 mani, *mann*, v., admit, -e,
 -ie, -ṇ
 manjī, *manjī*, n.f., bed; -ā -

maolvi, *maulwī*, n.m., Muslim
scholar
mar, *mar*, v., die; **moea**
marzi, *marzī*, n.f., desire
masā, *masā*, adv., with diffi-
 culty [mous
maſaur, *mashāhūr*, adj., fa-
mat, *mat*, n.f., advice, sense
matlēb, *mailab*, n.m., mean-
 ing
maza, *mazā*, n.m., relish; -e
mela, *melā*, n.m., fair, -e
majal, *majāl*, n.f., will, —e, is
 it possible? [peſſed
məjbur, *majbūr*, adj., com-
məkan, *makān*, n.m., house
malum, *malūm*, adj., known
malvāna, *malvāñā*, n.m., Mu-
 lim priest; -e
məŋga, *mañgā*, send for; -e, -i
mənū, *menū*, to me,
məja, *hameshā*, adv., always
mijā, *miyyā*, n.m., Muslim
 priest
mil, *mil*, v., be obtained; -ea
mit, *mīt*, shut (eyes), -ke
moea, dead; from **mar**
mōnda, *moṇdhā*, n.m., shoul-
 der, eā
muaf, *muāf*, forgiven [sacri-
muci, *muccī*, word added to
muka, *mukā*, v., finish
mul, *mull*, n.m., price
mulx, *mulkh*, n.m., country
muna, *munā*, v., shave, -ea, -ke
mundā, *mundā*, n.m., boy; -e
mur, *mur*, adv., again
mur, *mur*, v., turn, -ea, -ke
na, *na*, adv., no, not

nā, *nā*, n.m., name
nal, *nāl*, prp., with; -e, adv.,
 and, -e . . . -e, both . . and
 . -ō, than; -o **nal**, together
namurad, *nāmuñād*, adj.,
 graceless; voc., -a
nac, *nac*, v., dance; -da
naſa, *nafā*, n.m., profit
nəkər, *naukar*, n.m., servant;
 -i, n.f., service [ən
nas, *nass*, v., run away; -ke,
nazr, *nažr*, n.f., sight; loc.pl.,
nawā, *nawā*, adj., new, -i [i
nē, *nē*, they are, to them
nēi, *nehī*, adv., not
nere, *nere*, prp., adv., near; -ō
nəmaz, *namāz*, n.f., prayer
nikā, *nikkā*, adj., small, -i, -e
nikl, *nikl*, v., emerge; *see* **trā**
nīra, *nīrā*, adv., only, -e
nū, *nū*, prp., to, sign of accus.
nuksan, *nuksān*, n.m., loss

ō, *oh*, pr., that; gen., -da, dat.
 ac, -nū (*see* **da**, **nū**), pl. ob.,
 -nā [thither
ōdīrər, *oddhar*, adv., there,
odū, *odū*, than that, from
 that, then [to male
oe, *oe*, int., O; used by male
ohō, *ohhō*, int., Oh, alas!
ōi, emph. of **ō**
onā, *ōnnā*, so much; -e
opra, *ōprā*, adj., stranger
os, obl. of **ō**; **ose**, emph. of **os**
otīhe, *otthe*, adv., there, thither

pa, *pā*, v., put, etc.; -ea (e)
pasa, *pāsā*, n.m., direction;
 -e; loc.pl., -i

pæ. *pai*, v., fall, etc
pæl'ē, *paihle*, adv., first
pæli, *paili*, n.f., field; -iā
pænḍā, *painḍā*, n.m., distance
pær, *pair*, n.m., foot, -ā
pæe, pl. of *pea*
pai, *paī*, (1) conj., that; (2) fem. of *pea*
pānji, *panj*, adj., five
pāōc, *paūhc*, v., arrive; -ea (i)
pāona, *pauṇā*, adj., quarter less than; -i
par, *par*, conj., but
parne, *parne*, prp., on (on his head, etc.) [-ea, 2nd fut, -eda]
part, *part*, v., return; -da (eā)
pār, *parh*, v., read, recite; -da (-i, e, eā), -ea
pāta, *patā*, n.m., trace, information
pāt̄he, *pat̄he*, m.pl., fodder
pea, fell, etc., from *pæ*; pl., pae
phar, *phar*, v., seize; -ea (-i)
phera, *pherā*, n.m., turn, time; -e [seized; -ke]
phera, *pharā*, v., cause to be
pēra, *bhārā*, n.m., fare, rent
pēvē, conj., whether
pēṭh, *bhaj*, v., run; -ea
pēukh, *bhukk*, n.f., hunger
pēvñē, *bhunyē*, adv., on the ground [(e)]
pi, *pī*, v., drink, smoke; -nda
pila, *pilā*, adj., yellow
pic̄he, *pic̄he*, prp., adv., after, piar, *piār*, n.m., love [back]
pind, *pind*, n.m., village; -ā
pīṣā, *pishā*, adv., back
pjō, *pyō*, n.m., father

pue:h, *pucch*, v., ask; -ea (i), -da (e, eā), -ən .
pucha, *puchā*, v., cause to be asked; -nda (e, eā)
pulswala, *pulswālā*, n.m., policeman; -e (puls = police, see vala) [dead; -e]
pura, *pūrā*, adj., complete, put̄r̄, *puttar*, n.m., son
put̄ha, *put̄hā*, adj., upside down; -i

rā, *rāh*, n.m., way; rāi, way-farer
rāja, *rājā*, n.m., king; -e
rakhi, *rākhi*, n.f., protection
rāni, *rānī*, n.f., queen
rā, *rai*, v., remain; -nda (i), -nvala; -niā, I remain
rāb, *Rabb*, n.m., God
rāe, pl. of rēa, remained; rāo, imv., of rāe
ragr, *ragar*, v., rub, gobble
rak̄h (rāk), *rakkh*, place, keep, -da, -ke, -ā
rañg, *raing*, n.m., colour [-e]
rañā, *rañā*, adj., bare (place);
rassā *rassā*, n.m., rope
rehā, *rehā*, remained (rāe), -i
reis, *rais*, n.m., chief man; -ā
resāoli, *rasaūlī*, n.f., swelling
ro, *rō*, v., weep; -nda (e), -n
roti, *rōti*, n.f., flat loaf; -ā
ruk̄h, *rukkh*, n.m., tree; -ā
rupajā, *rupayyā*, n.m., rupee; -e

sā, *sāh*, n.m., breath
sāb, *sāhb*, n.m., gentleman, sir
sada, *sādā*, adj., simple

sadra, *sāḍḍā*, adj., our ; -e
 sal, *sāl*, n.m., year
 san, *sān*, they were
 sara, *sārā*, adj., all ; -i, -e, -eā
 sasu = si + su, was of him or
 to him
 sathi, *sāthī*, n.m., companion
 sāukar, *sāhūkār*, n.m., ban-
 ker, merchant [loc., -nī
 sāb, *sābbh*, all, obl., -nā
 sacer, *saccā*, adj., true ; -i
 muci, truly [means
 sadke, following ji, by all
 saf, *safī*, n.m., journey
 sajja, *sajjā*, adj., right (not
 left) ; -e [-e-na
 sak, *sak*, v., be able, -da (i, e)
 sakkhnā, *sakkhnā*, adj., empty
 sāmj, *samjh*, v., understand ;
 sao, *sao*, you were [-ke, -o
 sao, *sau*, adj., hundred
 saō, *saū*, v., sleep ; -n
 saō, *saūh*, n.f., oath
 saokha, *saukhā*, adj., easy
 sarke, *sarke*, loc. of *sarek*,
 n.f., road
 sar, *sar*, v., be burnt ; -n
 sasta, *sastā*, adj., cheap
 sat, *satt*, adj., seven
 saxti, *sakhtī*, n.f., severity
 selam, *salām*, n.m.f., saluta-
 tion [bles, etc. ; -e
 seluṇa, *saluṇā*, n.m., vegeta-
 sis, *sahīs*, n.m., groom
 si, *sī*, was
 siā, *siāh*, adj., black
 siāna, *siānā*, adj., clever
 sidia, *siddhā*, adj., simple,
 straight
 sir, *sir*, n.m., head

sirf, *surf*, adv., only
 slā, *salāh*, n.f., advice
 soc, *sōc*, v., think ; -ea, -ke,
 -ie, -ən
 solā, *solā*, adj., sixteen
 sōna, *sohnā*, adj., beautiful,
 fine, -i, -e
 sotā, *sotā*, n.m., stick
 stabel, *stabal*, n.m., stable
 stējn, *stēshan*, n.m., railway-
 station
 su, *sū*, of or to him
 sudagēr, *sudāgar*, n.m., mer-
 chant ; -ā
 sukīh, *sukkh*, n.m., welfare
 sun, *sun*, v., hear ; -ea (i), -ke,
 -e, -ida (iā)
 sunā, *sunā*, v., cause to be
 heard, tell ; -nda, -do, -nā
 sut, *sūt*, n.m., puff at pipe
 swa, *suā*, v., have sewn ; -n
 swar, *suār*, n., adj., mounted,
 rider
 sza, *sazā*, n.f., punishment

jam, *shām*, n.f., evening ; -ī,
 in the evening
 jæd, *shaid*, adv., perhaps
 jār, *shair*, n.m., city ; -ō
 jāk, *shakk*, n.m., doubt
 jāok, *shauh*, n.m., liking
 jārm, *sharm*, n.f., shame
 jitabi, *shitābī*, adv., quickly ;
 also stabi

tā, *tā*, adv., then, in that case
 tai, *tāī*, prp., up to
 takēt, *tākat*, n.f., power,
 strength [bonic, etc.)
 taun, *tāūn*, n.f., plague (bu-

ta^{grā} , <i>tagrā</i> , adj., strong, important	tor, <i>tōr</i> , v., cause to go; -da
ta^{obā} , <i>taubā</i> , n.f., repentance	tur, <i>tūr</i> , v., walk, go; -da (e)
ta^{rā} , <i>tañhā</i> , manner, way [-e	tukrēr, <i>tukkar</i> , n.m., piece
ta^{ṛp} , <i>tarp</i> , v., be in distress;	of bread, food
te, <i>te</i> , adv., indeed, prp., upon, conj., and	
terā, <i>terā</i> , adj., thy; -e, -i	ū ro, <i>ūhō</i> , emph. of ō [aloud
te ^{ki} d, <i>takid</i> , n.f., emphasis	ucā, <i>uccā</i> , adj., high; <i>ucī</i> ,
te ^{la} ś, <i>talūś</i> , n.f., search	udik, <i>udik</i> , v., wait for; -na,
te ^{mā} śa, <i>tamūshā</i> , n.m., fun, display	-da [eyes)
ta^{ṇon} , <i>dhaun</i> , n.f., neck	ū grēr, <i>ugghar</i> , v., be opened
thā, <i>thā</i> , n.m., place	ukrā, <i>ukkā</i> , altogether, w.
thāo , <i>thau</i> , n.m., knowledge	neg, not at all, -i [down
thō ^ṛ a, <i>thōrā</i> , adj., little, -e	ul ^{ta} , <i>ultā</i> , v., turn upside
ti ^{ke} r, <i>tikar</i> , prp., up to	umr, <i>umr</i> , n.f., age
tr ^{an} , <i>dhiān</i> , n.m., reflection	ut ^h , <i>utth</i> , v., rise; -ke, -ren
tr ^{ar} , <i>tiār</i> , adj., ready [start	utr, <i>utai</i> , v., descend
trā, <i>trāh</i> , n.m., w., nrkl, get a	
træ, <i>trai</i> , adj., three	u a, <i>wā</i> , n.f., wind
trij ^a , <i>trijā</i> , adj., third; -i, -e	u ā, <i>wā</i> , I am [ly
trik ^{ha} , <i>trikkhā</i> , adj., swift; -e	u ā u a, <i>wāhwa</i> , adv., extreme-
trū, <i>trīh</i> , obl. of træ	vag, <i>wāg</i> , n.f., rein; -rā
tū, <i>tū</i> , pr., thou [-nū, to you	u ah, <i>wāh</i> , int., of surprise,
tu ^a dia (e), <i>tuhāddā</i> , your,	contempt [-i, -e
tus ⁱ , <i>tusī</i> , pr., you; obl., -ā	u ala, <i>wālā</i> , agent, owner, etc.,
ta ^{bi} er, <i>tabbar</i> , n.m., family, wife [takrīra	u ari, <i>wāli</i> , n.f., a time (once,
ta ^{kr} er, <i>takkar</i> , v., meet,	twice, etc.) [sake of
ta ^p , <i>tapp</i> , v., leap; -da	u ad ^ā , <i>wāddā</i> , adj., big; -e
thak, <i>thāk</i> , v., reprove; -na	u afadar, <i>wafādār</i> , adj., faith-
thik, <i>thik</i> , adj., right, correct	ful [woman, etc., (voc.)
ta ^{xe} , <i>dhai</i> , v., fall; -nda (e)	u ai, <i>wāi</i> , my man, my good
ta ^g gi ^a , <i>dhaggā</i> , n.m., ox, bull, -e [oculation	u al, <i>wāl</i> , prp., towards; -ō,
ti ^{ka} , <i>tikā</i> , n.m., mark of in-	towards, according to
ti ^{ket} , <i>tikat</i> , n.m., ticket	u al, <i>wāl</i> , adj., good, well
tr ^l , <i>til</i> , n.m., force, effort	u o ^{ti} , <i>wauhī</i> , n.f., wife [(eā)
	u āra, <i>wārhā</i> , n.m., year; -e,
	u ar, <i>war</i> , v., enter; -da, -ea.

ve, we, is	[-ənvalā (e, eā)	vic, <i>wicc</i> , prp., in , -iō
vec, wēc, v., sell ;	-da (e), -ke,	vīgēr, <i>wigar</i> , v , be spoiled , -e
veļā, wēlā, n.m., time , -e		vīlēt, <i>wilait</i> , n f., Europe,
vēnda, wehndā, looking (vex,		America
irreg.)		
veri, same as vari		xār, <i>khair</i> , int., well
vex (or vekh), wekh, look, see,		xāber, <i>khabar</i> , n.f., news
-ea (or dīt:ha), -ke		xārc, <i>kharc</i> , n.m., expense
vexā, wekhā, look !		xəlīfa, <i>khalifā</i> , title of tailor
vēcara, wacārā, adj., poor fel-	low ; -e, -eā	xīl, <i>khīl</i> , n.m., thought ; also xjal
vēga, waga, v., cause to go		xōre, <i>khāure</i> , int ,whoknows?
vēgar, wagār, v., spoil , -ie		xīd, <i>khāid</i> , v., buy , -ea (1)
vēzir, wazīr, n.m., Vizier		xūj, <i>khush</i> , adj , happy
vēzirabad, Wazīrābād		zāra, zarā, a little, slightly ; emph., zə'ra
vi, wī, adv., also, even		zəmāndā, <i>zamānā</i> , n.m., age,
vī, wīh, adj., twenty		time ; -e
vīd, wīdā, n.m., marriage		

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